

THE
Compleat Library:
VOL. II.

Containing an Historical Account of the Choicest Books
newly Printed in *England* and in the Foreign Journals.

AS ALSO,

The State of Learning in the World.

To be Published Monthly.

MARCH, 1693.

By R. W. M. A.



London, Printed for John Dunton at the Raven in the
Poultry. Of whom is to be had the First Volume of the
Compleat Library, or single Months from December 1692,
to this time.

THE Compleat Library, &c.

V O L. II.

M A R C H, 1693.

XXIX.

We shall begin this Month's Essays with the Translation of a Letter, and an Extract, declaring the sense of some Foreign Divines upon the late Book of Mr. Daniel Williams, Intituled, Gospel Truth Stated and Vindicated, &c. being the Second Edition; Printed for John Dunton at the Raven in the Poultry, 1692. As also upon the Divisions that reign among Christians of our unhappy Nation in general.

WE cannot better lay open the Occasion that gave birth to this Work, (*says the Dutch Journalist, to his Country-men,*) than by inserting and premising here the Letter which Mr. Toland, Student in Divinity, sent us upon that Subject, when he was pleased to send us the Book, which runs in these Terms.

Mr. Toland's LETTER.

Sir,

I Pray be pleased to draw an Extract that may be exactly circumstantiated, of the Book I send you, that they who are not so well versed in the Ecclesiastical History of our Time, may have a just Idea of the matters therein treated. You may the more easily do it, because the Book is extremely Methodical. I shall give

you a short *History* of its subject, and communicate to you at the same time with all possible brevity and sincerity, all that I know of our *Last Divisions* in this Country. To Trace them to their first *Original*, we must look back as high as the beginning of the *Reformation* it self. There were at that time some people that abusing the *Doctrin of Predestination* gave themselves the liberty to do any thing, and scrupled at nothing, under pretence, that 'twas impossible to Revoke an *Absolute Decree*. These dangerous consequences were much complained of by the main Body of *Protestants*, as things of a very *scandalous influence*, which our *Adversaries* would not fail to impute to the *principles* of the *Reformation*: But yet this *Doctrine* was still more publickly taught and followed during the Late *Civil wars*, when all the *Kingdom* was as 'twere overflown with a *Deluge of Libertinism*. For it was not confined only within those less extended *Seets* of *Quakers*, *Ranters*, and such like, but was likewise adopted by many others of those called *Nonconformists*, who as you know, are divided into *Presbyterians* and *Independents*. For tho at the beginning, almost all *Sectaries* were called *Independents*, because these last were much respected by the people for their *Piety*, yet the *Independents* truly so called, differed very little from the *Presbyterians* and other *Reformed Christians*, namely, in some *articles of Discipline* of very slight importance, as may be seen in their *confessions of Faith*. However, They who found their advantage in their *Divisions*, successfully laboured to foment them. But at last, having by sad experience found what fatal consequences their *Divisions* had drawn after them, they Reunited about two years ago, published the *articles of their union*, and changed the names of their formerly *Differing Parties* into that of *The united Brethren*, which we hope will prove a step of a stricter union between them and the *Presbyterians*, or principal *Nonconformists*.

But notwithstanding this, There were still at *London* several persons of the *Antinomian Party*, who being vexed to the heart at an *agreement* they were not able to hinder, Resolved to break it whatever it cost them. And accordingly they begun quickly to form a *Party*, who Declaimed with great *vehemence* against the *pacifick Brethren*, Blackning and decrying them as men that exalted the *Justice of Man*, and went about to set up the *Law again*. And this proceeding seeming to them too mild, they made use of an *artifice*, which is never the more *excusable* for being *common*, which was to fix upon their *adversaries* such *invidious names and titles* as were most effectual to Render them *odious* to the people; Maliciously insinuating in their *sermons*, and other *discourses*, That the *united Brethren* had Quitted the old *Road of the first Reformers*, and *preached*

preached a *Different Religion* from theirs which some of their hottest men, nick-named *The new Law*. And by this method, they drew a great number of ignorant and credulous persons to them. Among others, one *Davies* an *illiterate man*, going from *London* into *Northamptonshire*, not only preached up the *Errours* refuted in this Book, But likewise took upon him to send into the *Ministry*, several *Shoemakers*, *Masons*, and other *Handicrafts Trades-men*, giving them *power to preach*, on purpose to sow *Division* among the people, and to spread abroad his *Doctrine*, which they effectually did in *Diverte places*, as appears by the particular Relation made of them printed at *London*, under the title of the *Plague of Rothwell* the place of the ordinary Residence of the said *Davis*. But that which contributed most to the fortifying of those *Divisions*, was the new publication of *Dr. Crisps works* about two years ago by his Son *Mr. Samuel Crisp*. That *Dr.* was one of the most considerable men among the the *Antinomians*. His Book bears the *Title* of *Christ alone exalted*. Many Learned *Divines* strongly opposed his *errours*, and if I be not mistaken his Book was forbidden. The Late *M^r. Bixter* who was a famous *Presbyterian Divine*, wrote against the aforesaid Book after its second publication, not only with design to preserve us from the ill *Impressions* it might make upon us, but likewise to cure us of the *prejudices* we might have already entertained in its favour, as may be seen in his *pacifick Divinity*, and in his *Tomb of Controversies*; Which Rendred him the object of the hate, and Reproaches of the *Antinomians*. In fine the continual progres made by this *Commodious* sort of *Divinity* alarmed the minds of all the *understanding* and *moderate* men of all *parties*: And *M^r. Williams* in particular, who vigorously endeavoured to procure the *foresaid union*, preached successfully against those *Gentlemen*, and did all he could to bring them to hear *Reason*. But wisely conceiving that all those that were in danger of being seduced, dwelt not at *London* only and that all those that dwelt there, either could not, or would not come to hear his *Sermons*, he set forth the Book which I send you, which in few months after, was printed again, subscribed by 49. *Ministers*. You are therefore desired in your *Journal* to give such an *Idea* of it, as you shall Judge it to deserve. You will thereby oblige the *publick* and me in particular, who am,

Sir, &c.

TOLAND.

The

The Extract made according to the purport of that Letter, is as follows.

Mr. Williams could not have proceeded in a more exact *Method* than he does ; For first he proposes in clear and simple terms what he takes to be the truth, then he as fairly represents the *Error* opposed to it ; After which, he cites the very words of his *Adversary*, to prove, that he Taught that *Error* : that done, he clears the way of all the *Questions* different from, or *foreign to* the *matter* in *Dispute* ; then he shews in what he agrees with him against whom he disputes, and in what their *Difference* consists not : After that, he shews what is the proper *State* of the *Question*. Then he asserts his own *Opinion* by proofs drawn from *Scripture*, from *Reason*, from the several *Confessions of Faith*, and from *Decisions* of divers *Synods* held in *England* ; and lastly, he explains the *Grounds* of his *Adversaries Doctrine*. Which *Method* reigning throughout the whole Book, in handling all the particular *Articles* in *Dispute*, and inclining us to believe, the Reader will be glad to know, what are those principal Points that cause those new *Divisions* among the *English* *Dissenters* ; we shall make it our chief Business in this *Extract* to give such an account of them as is desired, referring our Readers to the Book it self, to satisfie them, with what *Reasons* our *Author* defends his *Opinions*.

1. The first *Article*, which may be lookt upon as the *foundation* of all the rest, is concerning the state of an *Elect person*, before his efficacious *Calling* and *Conversion*. The *Antinomians*, and Dr. *Crisp*, against whom our *Author* disputes, pretend, That an *Elect person* can never be the *Object* of God's *Anger*, nor subject to *Condemnation*, even before he comes to believe in *Jesus Christ* ; And that though he were under the *Dominion* of *Sin*, and engaged in the most enormous *Crimes*, yet he is still the *Child* of *God*, and *Justified* as much as the *Saints* that are already *actually* received into *Heaven*. Mr. Williams so far agrees with them, that he believes, that they which are *elected* by *God* from all *Eternity*, shall be *adopted* and *justified* in time ; and that there is a great deal of *difference* between an *Elect person*, before his *Vocation*, and another *Man* ; But he Denies, that before such *Vocation*, the sins of an *Elected person* are *pardon*ed, and that he is *actually adopted*. On the contrary, he pretends, That an *Elect person*, whilst he is still in *Sin* and *Disobedience*, is the *Child* of *Wrath*, Ephes 2. 3. condemned by the *Law*, from which he is not yet *Justified*. The Mistake of Dr. *Crisp* is Grounded upon an *Imagination*, that Because the *Decree* of *Election* is *Eternal*, the *Effect* of it must needs

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be so too, a Reason that would prove as strongly, that the *World* is *Eternal*, because the Decree of Creating it was from all *Eternity*.

2. The Second Point is about the manner of our *sins* being imputed to *Jesus Christ*.

Our *Author* grants, with his *Adversaries*, That all the *Vindictive punishment* due to our *sins*, was actually and really transported and devolved upon the *person* of the *Mediator*; but denies that the *impurity* of our *actions* was likewise transposed on *him*, so that he could have been actually and truly termed a *sinner, blasphemer, murderer, &c.* and that *God the Father* ever really reputed him as such, as the *Antinomians* would have it; no, he esteemeth that a thing impossible in it self, and that such a *proposition* implies no less than *Blasphemy*.

3. The next Point is, only a consequence flowing from the precedent ones. The *Antinomians* pretend, that the *Act of Pardon* of *sins* granted to the *Elect*, is not different from the *act of imputation* of the same *sins* to *Jesus Christ*, so that according to them, by the same *act* by which the *Mediator* bore the punishment due to the *sins* of the *Elect*, all the *Elect* obtained the *remission* of their *sins*; But our *Author*, though he grants, that the *satisfaction* made by *Christ* is the only *Meritorious cause* of the *pardon of sins*, yet denies the *act of the Imputation of sins* to the *Mediator*, to be precisely the same with that of the *Justification* of the *Elect*.

4. The fourth Point is likewise but another consequence deduced from the precedent ones. For whereas the *Antinomians* argue, That after the *Satisfaction of Jesus Christ*, the *Elect* are no more *sinners*, because that after that time, the *sins* they *commit* are not properly their *sins*, but the *sins* of their *Redeemer*, who has taken them upon *him*. *Mr. Williams* maintains on the contrary, That the *Satisfaction of Jesus Christ* hinders not the *sins* of the *Elect*, nay even of such of them as are actually *believers* from being still their *own proper sins*, and not those of their *Saviour*.

5. The fifth Point is concerning the *time* in which our *sins* were properly *imputed* to the *Mediator*: *Dr. Crisp* will have it to be properly that *Time* in which he was *forsaken by the Father*, that is, to say, the *interval* between the very *moment* he was fixed to the *Cross*, and his *Resurrection*; whereas our *Author* reckons that time of *Satisfaction* from the very *first moment* of our *Lord's Humiliation*, till the *last*.

6. The Sixth Point seems to be of greater *importance*. For there the Question is, Whether during the time of *Satisfaction*, *Jesus Christ* were

were separated from God; Whether at that Moment, he were odious and abominable to him, and whether he remained in that disconsolate state all the while he was in the grave? Upon this Article, our Author confesses, That *Jesus Christ* did indeed feel the effects of the *Wrath of God*, and that the *Divinity* united personally to the *Humanity*, did not communicate it self so fully to it then as before, but at the same time he declares, that he *Rejects* and *Abhors* the other *Propositions* that Dr. *Crisp* has advanced about this point.

7. In the Seventh Article, our Author confesses the *Merit* of *Jesus Christ* to be of infinite price, and looks upon it as the cause of all the blessings and favours that are bestowed upon the *Elect*, both in the *Kingdom of grace*, and in that of *glory*; But he maintains against his *Adversary*, that there is no such exchange made of the *Person of Christ* for that of an *Elect Christian*, that an *Elect* person should thereby become what *Jesus Christ was* and *Jesus Christ be*, what the other was; That is to say, that the *Justice* of the *Saviour*, both *Active* and *Passive*, should become the *Habitual Justice* of the *sinning man* which was *elected*, and that it *resides* in him, as in its *Subject*.

In his Eighth Chapter, the *Author* proceeds to handle the condition of the *Evangelical Covenant*. Dr. *Crisp* pretends this *covenant* to be *Absolute*; that it exacts no manner of *condition* from *Man*, no not so much as that of *Faith*, because the *effects* and *benefits* of this *Covenant* are communicated to the *Elect* before ever they come into the *World*: And our *Author* confesses indeed, That *God* has promised in the *Covenant of Redemption*, to give *Faith* to his *Elect*, it being a thing they cannot attain by their *own power*; He further grants, that *Faith* was no *Motive* to *God*, to engage him to enact, offer and appoint the *Gospel Covenant*, because that *Covenant* was enacted before we were *born*; But yet he pretends, that by the *order* which *God* has establisht in the bringing about our *Salvation*, *Faith* is necessarily required, to make any *Man* capable of sharing in the *benefits* of the *Death of Christ*, which Cr. *Crisp* will by no means admit; Being deceived by this erroneous *imagination*, That because *God* has promised to give *Faith* to his *Elect*; Therefore it must needs follow, that *Faith* cannot be a *condition* of the *covenant of grace*.

9. The *Antinomians* further differ from the *United Brethren*, about the *nature* of *Faith*. The former teaching it to be nothing else but a *perswasion*, That our *sins* are *pardon*ed; To which, our *Author* so far assents, as to grant that *perswasion* to be a *necessary* and *indispensable* effect of *Faith*; But he denies, That the whole *Essence* of *Faith* consists in that *Perswason*; and pretends, that it includes

includes further, a powerful and efficacious consent to the Word of God, an acceptance of Jesus Christ as our King, Priest and Prophet, and a reliance upon his merits and obedience. He proves, one may have such a *persuasion* as the *Antinomians* talk of, without having *Faith*, and that many great sinners are possest with such a pretended *assurance*, to their cost; and that on the contrary, it is possible for some true *Believers* to want it. And for that point he cites the 8th Chapter of the *Confession of Faith*, which says, That an *Infallible assurance* is not of the *Essence of Faith*, since a true *Believer* may wait a long time, and encounter many difficulties, before he comes to be partaker of such an *assurance*.

11. The two following *articles* are but *consequences* of the former: Our *author* there maintaining, That an *Elect person* is not united to *Jesus Christ*, till he be *converted* by his *Spirit*, and that the *grace* of this *Mediator* is given only to those, that acknowledging themselves to be *sinners*, assent to the *Truth* of the *Gospel*, and that in a *Holy Humility*, being convinced of their *Misery* out of the *communion* of *Christ*, form a *resolution* to *renounce* their *sins*, and all *Merits* of their own, to accept *Jesus Christ* offered them in the *Gospel*, and to *Rely* upon him alone for their *Justification*, *Sanctification*, and *Eternal Salvation*. Dr. *Crisp* on the contrary, asserts, That a *Wicked Man*, even while he yet remains in his *Ignorance*, *Infidelity*, &c. may be *assured*, That he has a part in *Jesus Christ*, and that he is a *Saviour* to him.

12. In the next Chapter our *Author* treats of the manner by which *Faith* justifies us, and maintains, That though *Faith* does not merit our *Justification*, nor is our justifying *righteousness*; yet it is a *Condition* indispensably required to qualify us for the *Imputation* of *Christ's Merits*, and the *pardon* of our *sins*. Whereas Dr. *Crisp* teaches on the contrary, That all the use of *Faith* in *Justification*, is only to inform us, that we were *justified* before. In the same Chapter, he makes a digression about the necessity of *Repentance* for the obtaining *Remission* of *sins*. And our *Author* asserts that *Necessity*. And his *Adversary* teaches, That an *Elect Person* has already obtained that *Remission* without any *Precedent Repentance*. Mr. *Williams* also affirms, that a *Penitent Believer* is *justified* without *works*.

13. In the 13th Chapter, he Treats of the *Advantages* of *Holiness*, and of *Good Works*. In which the *Author* is careful, at the very beginning, to dismiss all *Notions* and *Pretences* of *Merit* on *Man's side*, and every thing that tends any way to lessen, or detract from the *perfection* of the *Satisfaction* of *Christ*; But he pretends against Dr. *Crisp*, That *Repentance*, as well as

Faith, is indispensably Required for our obtaining Remission of sins by the Merit of our Mediatour ; That good works are the only true *Boad to Heaven*, which is promised only to those that persevere in Holiness, as the *loss*, of it is threatened on the otherſide, to them that continue in Disobedience, or fall into *Apiaſtie* : That the felicity of the *next Life* ought to be considered as the *Reward* of the *Good works* of the faithful, and that according to the *Rule* of the *Gospel*, He that has no Holiness, or that neglects to do *Good works*, will be certainly *condemned* : That the *Lord* has promised Diverse *Blessings* Distinct from *Eternal Life* to Diverse *Vertues*, as to *Look fa- vourably upon them that pray fervently to him* ; to *Give peace of con- science to those that live well*, &c. And that in a word, The *Lord Loves him better that makes it his busines to practise Virtue*, than him that *neglects* it. These truths, (says the *Journalist*) Are so firmly established in *Scripture*, and so conformable to *Reason*, that it were hardly to be believed, there were any spirits so *perverse* as to deny them, did not our *Author* positively assure us of it, and give us visible proofs of it by the words of his *Adversary* which he cites, wherein that *Dr.* positively denies, That *good works* are any more the *Way to Heaven* than they are the *cause* that procure it us.

14. The opinion which our *Author* opposes in the following *Chapter*, is no less *extravagant* than the last. For *Dr. Crisp* pretends that in the *practice of Virtue*, *Man* ought to have no *regard* at all to *Eternal felicity*, no not tho he admits it but in the *second place* to the *Glory of God*, which according to him, ought to be the *only principle* of all our actions, and the *Sole end* we ought to *propose* to our *selves*. Our *Author* confesses that the *Glory of God* ought to be the *principal End* of a *Believer*, and the *chief motive* to incite him to his *Duty* and that he ought likewise to be stirred up to it by a principle of *Gratitude* ; But this being proposed in the *first place*, that he may further have *regard* to all the *Graces* and *favours* as well of this life, as of that to come, and which *God* promises us in his *word* as the *Reward of Virtue*.

15. His *fifteenth Chapter*, speaks of the *means* by which a *Be- liever* may come to be *assured* of the *Remission* of his *sins*. upon which point, *Dr. Crisp* teaches, that it is done by an inward voice of the *spirit of God*, which tells us, *our sins are pardoned*, without any *examination* of our *faith* and *Repentance* : But *Mr. Williams*, tho he *Grants*, the *spirit* to be the *Author* of that *persuasion*, yet pretends it to be a fruit of the *sincere examination* of our *own heart*, by which we come to know our *selves* to be *Qualified* with *Faith*, *Charity* and all the other *Graces* which the *Gospel* has declared to be *infallible marks* of *Our Regeneration*. And this *assurance*, (accord-
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ing to him) is strong or weak according as we are more or less strongly persuaded that the aforesaid graces are in us.

16. The Three next chapters treat of the manner how God looks upon, and treats sin in a Believer. Dr. Crisp believes, That God sees no sin in a Believer, even when he sees the *act* of sin which a Believer committs, that he requires neither confession nor Repentance of it, as means to obtain the *pardon* of it, how great soever the Crime committed may be, whether *Murder*, *Adultery*, &c. From whence it follows, That those sins do no harm at all to the Believer; That he ought to stand in no fear of them, that the evils he suffers are not sent upon him because of his sins; And in a word, that God never Chastises his people at all for their Disobedience. Whereas our *Author* on the contrary pretends, that the sins of Believers have all the filth of *Real* and *true sins*; That God looks upon them as such in his faithful people; That in order to their *pardon*, he exacts *Repentance* of them, and new acts of their faith in Jesus Christ, tho indeed these sins ought not to make them fear they have forfeited the *pardon* which was granted them for their former, sins. He further assures us, that tho God will not permit a Faithful person fallen into sin, to continue always in it, It is yet very certain, that if he should always persist in it, that he would perish; That God often afflicts his faithful people with *Temporal evils*, to induce them by those Chastisements, to forsake sin and to avoid *eternal punishment*; That God may be, and is angry at his Children for their sins; And that he often afflicts his people for their Disobedience, tho he never entirely deprives them of the favours of his *Covenant*.

17. In the Nineteenth Chapter, he Discourses of the *Beauty of sincere Holiness in a Believer*. And whereas some persons in Representing the *Imperfection* of the *Good works of the Elect*, have made use of some very harsh, and offensive Expressions, of the number of which is the *Doctor*, against whom Mr. *Williams* writes; who confidently affirms, That the *Greatest Holiness* of the *Faithful*, tho wrought in them by the *operation of the Holy Ghost*, is nothing else but *Filth, Corruption, and Uncleanness*; our *Author* on the contrary, tho he confesses the *Holiness or Righteousness* of a Believer to be neither *Perfect* nor *Meritorious*, yet he maintains it to be *Beautiful* in it self, and well pleasing to God, and far from being nothing but *filth and impurity*.

18. The two following Chapters treat of *Evangelical Preaching*, and *Legal Preaching*. The *Antinomians* call their *Adversaries Preachers of the Law*, because they insisted too much, as they thought, upon *Sanctification*. Our *Author*, to shew how unjustly they are

accused, lays down the Nature of *Evangelical Preaching*, and *legal Preaching*, with the *Differences* between them. And 'tis obvious to conclude from what we have just now said, That the *Antinomians* pretend, that the *Gospel*, or *Evangelical Preaching* consists in *assuring men*, that their *sins* are *Pardon*ed for *Jesus Christ's sake*, that he has performed their *whole Duty* for them; and that they ought to be persuaded, that by *Vertue* of his *Merits*, they shall obtain *everlasting Life*. And they accuse the *Presbyterians* on the contrary, for reviving the *Law*, because they *assure Men*, that their *Sins* shall not be *Pardon*ed, unless they first *believe in Christ*, and turn to *God* with their *whole Hearts*, by a *serious Repentance*; And because they require of them *Repentance and Good works* as *conditions* without which they connot be *Saved*.

19. The *Antinomians*, to make their Opinion the more *plausible*, pretend, That it extremely exalts the *Merits* of *Jesus Christ*, and the *Glory of Grace*, by attributing solely and absolutely to him alone the *whole work of our Salvation*. In endeavouring the *Refutation* of which, our *Author* spends his two last *Chapters*; and alledges, That 'tis enough to have shewn the *Doctrine* he opposes to be *false*, to prove it *impossible*, that *Jesus Christ* should be *Glorified* by it, since he can be *glorified* by nothing but the *Truth*; and then he proceeds to prove, that on the contrary, it is the *Doctrine* that he has laid down, that attributes to *Jesus Christ*, and to his *Grace*, and to his *Merits* a *glory truly worthy* of him; whereas the contrary *Doctrine* *Dishonours* him several ways, and especially by looking on them as *Members of our Saviour*, that are still plunged in most notorious *wickedness*, and continue still enslaved to their *sinful Lusts*.

20. Because the *Antinomians* further accuse the *Authour* and those of his *Party* of *Pelagianism*, *Arminianism*, and *Socinianism*. He closes all with an *Appendix*, where after a brief *Repetition* of all he has said in his *Book* he alledges, that the *Doctrine* which he defends, is sufficient to *Justify* him from all those *Reproaches*, without his having any need of throwing himself into those *Extremities* upon that account, as he pretends his *Adversaries* have done.

XXX.

An account of the Conversion of Theodore John, a late Teacher among the Jews; together with the Confession of the Christian Faith which he delivered immediately before he was Baptised, in the presence of the Lutheran Congregation, in the German Church in Little Trinity Lane, London, on the 23d Sunday after Trinity, being the 31st of October, 1692. Translated out of High Dutch into English, and Printed at London for John Dunton at the Raven in the Poultry, 1693.

This Confession of Faith was drawn up, and delivered at the time of his Baptism by our Convert himself, as he tells us in the Preface prefixed thereto, which that no person may have cause to question as otherwise than true and genuine, he Subscribes with his Name, and dates from his Lodgings at Mr. Mear's a Hatter in Puddle-Dock, March 16th, 1692.

It is of small Bulk, but yet contains more eminent and evident proofs of Christianity, both against the unbelieving Jews, and the Prevaricating Socinian Christians, who own indeed a Christ, but Rob him of his Divinity, and us of the chief Benefits of his Passion, and frustrate the main end of his Coming; I say this little Treatise, as small as it is, contains more numerous proofs of Christianity, and those set in a more clear and manifest light than the Reader, I believe, will easily find elsewhere in several whole Volumes written upon this Subject, though he should search all that has been publisch'd on it these many years; and therefore may serve not only very usefully to confirm all Orthodox Believers in the true Faith, and to confute and convince all Jews and erroneous Christians, but even all pretended Atheists, Deists, and Scepticks too, that will deal but ingenuously with themselves and their well wishing Adversaries, and yield, as they pretend themselves always disposed to do, to plain evidence. For here they will find upon an exact comparison between the old Prophesies contained in the writings we hold Sacred, with the events undoubtedly known to have hapned, that all the main promises attributed by Revealed Religion to God, concerning a Saviour have been most exactly and manifestly accomplished, and consequently that Revealed Religion, as terminating and centring in Orthodox Christianity,

Christianity, and the belief of a *Messias* or *Saviour* that is perfectly both *God and Man*, and not either a meer *Man*, or a *Secondary and Created God*, is no invention of *Human Politick Wits*, but really what it is pretended to be, an *Emanation and Revelation* from *God himself*, and an *actual Communication* of that *Light and Perfection* to which *Natural Religion* tends, tho not able of it self alone to lead men to.

Though we, through the horrid *Divisions* and *Corruptions* of *Christians*, that have all along extremely scandalised the *Jews*, have had but few, yet some *Converts* we have had still in all *Ages* from *Judaism to Christianity*, but none that I know of that have given a more illustrious and convincing *Testimony to our Faith*, than this *Gentleman*, who passing by points of lesser moment, chiefly insists upon the proof of these following main and *Fundamental Articles*: viz. 1. That the *Messias* is actually come. 2. That he was to perform a threefold Office of *King*, *Priest* and *Prophet*. 3. That he is both *God and Man*, and that there is a perfect *Trinity of Persons in God*, in *Unity of Substance*, as he makes out by clear proofs out of the *old Testament*. 4. That this *Messias* is nor can be no other but that *Jesus of Nazareth*, whom the *Christians* Worship. In the proof of all which, though of necessity he is forced to cite and insert many *Hebrew* words and expressions, yet they are so disposed and explained, that the meanest Reader, though he understands not the *import* of the *Hebrew*, may discern the *force* of the *Proof*.

I shall only give you a short view of the most substantial proofs he produces under each head, and so conclude.

1. He proves the *Messias* to be actually come by *Jacob's Prophecy of Shiloh*, which signifies a *Peace-maker*, and is almost the same with the word used by *Isaiah c. 9. 6.* signifying the *Prince of Peace*, which is one of the Names of the *Messias*; And that this Expression of *Jacob* is meant of the *Messias*, he further confirms by what follows, *And to him shall be the gathering of the People*, which according to the *Parallel Prophecies* in *Isa. 11. 2.* and *Micah. 4. 1.* can be understood of none but the *Messias*. He proves it also further by the *Destruction of Jerusalem*, and the *Sanctuary*, and of that very *second Temple* to which *Malachi* Prophesied, That the *Messias* whom he calls the *Lord of the Temple*, and the *Messenger of the Covenant*, and who consequently could be neither meer *Man*, nor *Angel*, but *God himself Incarnate*, should come, *Mal. 3. 1.* And by the *Prophecy of Daniel*, cap. *9. v. 26.* That the *Messias* should first be cut off, and then the *City and Sanctuary*

Vol. 2. Books Printed in March, 1693 199

be destroyed, and the daily Sacrifice should cease, and that in the compass of 70 Prophetical Weeks, viz. 490 years, which being four, and almost five times expired since, and all those other things come to pass, besides the Destruction of *Bethlehem*, the Native place of the *Messias*, it necessarily follows, that he must be come long ago, and that it could be no other than that *Jesus* of *Nazareth* that was cut off about the Time Predicted, and forty years after whose Death the *City*, *Temple* and *Nation* were destroyed: And that the *Messias* was himself to put an end to the *Jewish Offerings* and *Sacrifices*, by making himself an *Offering* for *Sin*; he evinces by that Prophecy in *Isa. 53.* where 'tis said he should *make his Soul an Offering for Sin*. And by the confession of the *Jews*, who acknowledge, That the *Messias* should be instead of the *Sacrifices*, and that *sin* should be taken away by him, as it was formerly by the *Sacrifices*. Lastly, He argues from the confession the *Jews* cannot chuse but make that all the terms set for the *Messias*'s coming are expired, and substantially confutes their erroneous Conceit, that their *sins* retard his coming, since God's promise was *Absolute*, and that the main purpose of his coming was to *finish and take away sin and transgression*; as like that other idle sham, and subterfuge of theirs in confessing that he came, and was born at the time appointed, but that he has since, as displeased at their sins, lain hid they know not where, where he will conceal himself till they shall deserve better.

2. The chief proofs he brings for his Threefold Office of King, Priest and Prophet, are these. 1. That the *Messias* was to be a Prophet, not only like unto *Moses*, but Greater than he. He proves by the words of God to *Moses*, *Deut. 18. 18, 19.* compared with *Deut. 34. 10.* and confirmed by the judgment of the *Jews* themselves in *Ibkarim*. 2. That he was to Preach a *Gospel*, and Establish a *New Covenant* or *Law*. He evinces by *Isa. 61. 1. Dan. 9. and last, and Jer. 31.* 3. That he should be a *Priest*, and as such as should Offer up himself, he makes out by the fore-cited Prophecy of *Daniel*, concerning the *Messiahs* being cut off, by other parallel Prophecies, by the *Jewish Explications*, and by the destruction of the *Temple*, &c. as before. 4. That he should be a *King*, and that his *Kingdom* should be *Spiritual*. He proves by the Prophecies in *Jer. 23. 5.* and *Zech. 9. 10, 11.* and other Prophets, and particularly by the *Hebrew* word used in the same forecited place in *Zechariah*, where he is called *King*. But which is still more material, he proceeds next to shew, that the *Messias* was to be both *God and Man*, in one Person, which he does, 1. By the Name given him in *Scripture*, and

and first particularly by the Name *Jehovah Zid Kenu*, the *Lord our Righteousnes*, given him in *Jer. 23. 6.* *Jehovah* being a Name peculiar and essential to God alone, as appears by *Exod. 3. 15.* and *Isa. 42. 8.* by the Context of *Jer. 23. 6.* by the *Jewish Talmud*, and most of the *Rabbins*, whereof may be seen above *Seventy Instances* collected from them by *L. E. Edzard*, in his *Consensus Antiquitatis Judaicae super H. L. 2.* He further proves his *Godhead*, by those Remarkable Expressions of him in *Isa. 9. 6.* *Isa. 6. 14.* *Psalm 110. 1.* *Gen. 48. 16.* *Mat. 3. 1.* *Exod. 3.* *Isa. 63. 1.* and *Exod. 33. 14.* in which last he calls himself, *The God of Abraham, of Isaac, and of Jacob.* 3. He further evinces it from his *eternal Existence*, *Micah 5.* and at the beginning, where it is said, *His goings forth have been of Old, from Everlasting*; and by the Expressions of the *Messias*, who is the *Wisdom of his Father*, which he uses of *himself*, in the *8th Chapter of Proverbs.* Lastly, He proves his *Godhead* further by his *Divine Works*, which are,

1. Destroying the Power of the *Devil*, *Gen. 3. 15.*
2. The *Creation of Heaven and Earth*, *Isa. 48. 12, 13.*
3. The *pouring out the Holy Ghost*, *Zech. 12. 10,* and the power of *forgiving sins*, *Exod. 23. 21.*

After which, he proceeds to prove the *Trinity of Persons in God*, by *Old Testament Proofs.* Which, though it be a *Mystery* that most *Christians* believe was reserved only for the *Messias*, or *Christ* himself to reveal clearly, as were those other Points of our *Immortality* and *Resurrection*, yet to prove at least, that it *lay hid*, and was mysteriously wrapt up in the Expressions of *Moses*, and the *Old Prophets*, as was that of the *Resurrection*, in those words of *God*, *I am the God of Abraham, of Isaac, and of Jacob*; which were accordingly made use of for the proof of that *comfortable Truth*, by our *Saviour* himself, against the *Sadduces*, as it was convincing to this late *Jew*, and may be to others, (of the General Conversion of whom, this may be perhaps a hopeful dawning) so it may afford matter of *Confirmation to Orthodox Christians*, and of *Conviction to our Antitrinitarians*, to see so great an *Harmony* made out between the *Old and New Testament*, and between the *Faith* delivered at first to us by our *Lord and Saviour*, and his *Apostles*, and the *Old Spiritual, and mystical Doctrine of Moses*, and the *Prophets*; which *Proofs* begin at pag. 27. and end in pag. 37. where, because their Force may be much more effectually seen than here, we shall request you deliberately to read and examine them. I shall conclude with his summing up of all the aforesaid *Proofs* of the *Coming, Person, Nature, Office, and Afflictions and Sufferings of the Messias*, and his application of them to our *Jesus of Nazareth*, which he most pithily and pertinently does thus.

It is plain and evident (says he) to mankind, That all the Characters and Properties attributed to the Messias by Moses and the Prophets, are undeniably fulfilled and made up in Jesus of Nazareth; for all the World is sensible, That he came at the time appointed, viz. before the Scepter quite departed from the Jews, before the desolation and destruction of Jerusalem, the Sanctuary, &c. of Bethlehem; before the cessation of the Sacrifices, and before the seventy weeks of Daniel were expired.

That he came to the Second Temple, and Taught in it according to the Prophecies of Haggai and Malachi.

That he was born at Bethlehem, according to Micah's Prophecy.

That forty years after his Death, the City and Temple were destroyed, and the Oblations ceased.

That in the latter end of Daniels Seventy Weeks, he was put to Death as a Malefactour, and Crucified according to the sense and sound of the Hebrew Word expressing his Death, in cap. 9. Dan. v. 26.

That the Jews were generally offended at him, as Isaiah foretold should happen to the Messias, cap. 8. 13, 14. and 53. 2, 3.

That the People and Nations do cleave to the Lord Jesus, as 'twas foretold they should do to the Messias, Isa. 2. 2. Also,

That he performed those particular kinds of Miracles, which the Messias was to do. Isa. c. 35. 5, 6.

Also, That he is the Off-spring of a Virgin of David's Race, as was foretold, Isa. 7. 14. And that he has Delivered a New Covenant, as was foresignified by Isa. cap. 2. and Jeremiah, cap. 31. And in fine, That there is not one jot nor tittle excepted of all that was Prophecyed of the Messias, that was not most exactly compleated in Jesus of Nazareth; and therefore that it is no less true that he is the true Messias, than that God Almighty is a true God; because that to Give false Attributes to the Messias, when Promised, or to alter those that were once given or published, are things too Absurd and Blasphemous to be thought of God; For, as the Scripture says, God is no: a Man that he should lie, neither the Son of Man that he should repent, has he said, and shall not he do it, or has he spoken, and shall he not make it good? And therefore, that 'tis much less probable he would have suffered the true Characters of the promised Messias to come to pass in a False one, to the loss of so many millions of Souls; to say this, being no less than to make God an Impostour and Liar, which is horrid Blasphemy all over; and finally, That by consequence, upon the impossibility of God's being a Liar, is grounded the necessity of this truth, That Jesus of Nazareth is the true Messias. For other points, we refer you to the Treatise it self.

XXXI.

The Life of Lewis of Bourbon, Late Prince of Conde, Digested into Annals. With many Curious Remarks on the Transactions of Europe for these last sixty Years. Done out of French. And Printed at London for Tim. Goodwin, at the Maiden-head against St. Dunstan's Church in Fleetstreet. 1693.

THIS HISTORY is a Collection not only of the choicest Passages of other Historians, that relate to the chief Actions and accidents that happened in so *Illustrious* a Life as that of the late *Prince of Conde*, but likewise of several particular *Memoirs* the *Author* received from divers *Officers* who had served under that *Prince*, and of several Letters written by Persons, who had free access to *Chantilly*, the place of the *Prince's* Retirement, in the latter end of his Life, in which are many circumstances never Printed, and not to be found elsewhere, as being taken, many of them, from the *Prince's* own Mouth, in casual Discourses he was drawn into sometimes insensibly, by the Address of those who conversed with him, who found a great deal of Pleasure in hearing him relate any Particulars of his many Brave Actions, but were fain to use a great deal of Art to engage him to speak on that Subject, it being impossible by any other way than by surprise to get any thing out of him. It has been much wondred he would not imitate *Caesar* in writing some *Memoirs*, or *Commentaries* of his Life, as that Great *Roman Hero* did of his, he being excellently enough qualified to have imitated him as well with his *Pen* as his *Sword*; by which he would have laid an eternal Obligation upon *Posterity*, by informing them of a thousand useful Particulars, which he being above flattering himself, or others, would have more sincerely related than any inferiour Pen. But whatever Intreaties were made him about it, as well by his most intimate Friends, as by his own Son, whom he loved so tenderly, he could never be perswaded to it. Which Refusal must be imputed either to his Modesty or his Policy (*says our Author.*) I add, That 'tis probable, the latter had the more influence upon him of the two, though sometimes when he was pressed to it, he would give this Reason for not doing it, *viz.* Because he could not do it without speaking *advantageously of himself*, and perhaps *disadvantageously of others*; which was a thing he professed he could not resolve upon, even

even in speaking the Truth. Since then we cannot have so perfect a Relation of his Memorable Actions, and of his strange Vicissitudes of Fortune, and of the secret springs that set in motion all his Proceedings, yet we have this encouragement to think the present Relation well worth our reading, that the Prince of Conde made so Great a Figure among the Renowned Captains of this Last Age, and his Achievements were of so great concern too, and have still, though he be dead, so great an influence upon the Affairs not only of France, but of all Europe besides, that it is impossible any History of him should be so badly compiled, but that among much Rubbish, we may find more Gold, and more precious instructive Remarks, than in a more polite and exact History of many other Lives. But these Memoirs, far from being the worst, have a great appearance of being one of the most accurate Pieces in the kind, that any of that Nation has written a great while; and though it be not altogether free from those Faults which the French Historians in general are taxed with, even by their own Critics, yet we believe the Judicious Reader will find in it as few of them as in any other whatsoever, and that though the Author omit some things that one would wonder he could pass by, yet he is tolerably impartial throughout, and pretty exact in his Descriptions and Narrations, as well as curious and Judicious in his Remarks and Reflections. For here he shews by what Causes and Steps the Spanish Power decayed and dwindled, as 'twere, away, in one single Man's Age, from a Formidable Greatness to contemptible, and almost incurable Weakness, and many of the Means and Steps that have lifted the French Monarchy almost to an heighth beyond controul, as well within as without France; and how strangely Lewis the 14th, by the Occasion of the struglings made against him in his Minority, from a very low ebb of Fortune and Authority, has advanced his Iron Rod of Despotick and Lawless Power, above the Heads of Parliaments, General Estates, Nobles, and Princes of the Blood, as well as over the Burgessy and Common People, whom he checks and mortifies at his Pleasure, with the Frowns and Curbs of a Base-born, upstart Minister of State; and how strangely this Magnanimous, Haughty, Valiant Prince, whose Life is here described, after all his Victories, and his Vigorous Oppositions; and though, had he been perswaded of the Illegitimacy of King Lewis, and would have made use of that pretence, and backt it with his Valour and Credit, when the Nobility and People too were in so great a Ferment against the Court, he might have easily obtain'd the Crown, of which there was no small Reason to believe him the Right Heir, the then Duke of Orleans wanting Issue Male; yet here, I say, we may see, how notwithstanding all this Brave

Prince's Natural Fierceness, Valour, Conduct, and Deep Resentments, and his happy Opportunities, yet for want of using them when Time was, being opprest by the prevailing Power and Fortune of Lewis the 14th, he at last grew so strangely tame, as to suffer almost any Affronts and Mortifications, not only from that Imperious Monarch, but from Louvois, who was but a *Mushroom* of that Great Cardinal's raiting, whom he had before so Obstinate, and Haughtily contemned and Opposed; and with the vilest sort of submission, to cringe to the very Bastards of him whom he might once have dethroned as such, and what was worse, to suffer with the greatest seeming complaisance, his own Illustrious unquestioned Royal Blood to be tainted by a shameful mixture with theirs, and this only to secure his Family from the Resentments of Lewis the 14th, and his Ministers after his Death, which was an effect of Suppleness, which did not altogether correspond to that Greatness of Soul and Courage that shone and glittered through all his other actions, surprised all his Friends, who thought Death it self would have been more welcom to him, than such an *Ignominious Pollution* of his High Blood, and struck such a Dread upon all the rest of the Nobility, as compleated their slavery, as well as the Peoples, and the *Absoluteness* of King Lewis's Power, whose Will, no body, after the laying of so great a Courage as that of the Prince of Conde, durst so much as mutter against, no not so much as the present Monsieur and Madam of Orleans, who though much against the Grain, were fain to consent, without gain-saying, to a like Marriage of their only Son the Duke of Chartres, with another Bastard of the King's, though born in Double Adultery, which they would never have consented to, had not the Prince of Conde in his Life-time, quite dasht them out of all Courage, and deprived them of all pretence of refusing, by his unexpected tame compliance with an Imposition of the same Nature. Here likewise occur the Characters of many of the other Brave Hero's of our Age, his Contemporaries, truly and Naturally enough drawn, and particularly of our present Magnanimous King William, then Prince of Orange, who in a manner, alone with his Valour and Conduct stopt the impetuous Force of this Gallick Thunderbolt of War, at the Famous Battle of Seneff, and extorted a most advantageous Encomium upon that Occasion, from this Generous Enemy. You will likewise find in this Relation, not only all the *Vertues* and *Perfessions*, but all the Failings of the Prince of Conde, exactly painted out, and the whole Treatise enriched with many choice political Reflections, worthy and sententious Sayings, Nervous and pithy Discourses, Lively Descriptions of places, of the Intrigues of Courtiers, Chieftains and Factions, &c. In the performance of which, the Author endeavours all along to correct with

as much care, as can well be expected from a Frenchman, the partiality he observed in the *Memoirs* and other *Relations* he wrought upon. And in a word, the *History* is so instructive and delightful, that it were to be wished, that in the next Edition a *Table* of the principal matters and memorable passages with which it abounds, were added, for the better direction and satisfaction of the curious Readers. For whose contentment I shall in the meanwhile, insert as an inviting *Taste* of the whole, some short *Fragments* of the most Remarkable places in it. This Prince was born at *Paris* Septemb. 8th, 1621. and named by his Godfather King *Lewis* the 13th, by his own Name, *Lewis*, being the second Prince of *Condé* of that Name. He was Grandson to *Lewis* the I. who being of the Reformed Religion, put himself at the Head of the Malecontents, for its Defence, after the Death of *Henry* the 2d, and was barbarously slain by a Captain of the Duke of *Anjou's Guards*, after whose untimely Fate, his Son, our Prince's Father, being very Young, was by the Order of *Henry* the 4th, who had turn'd *Roman Catholick*, to save his *Crown*, bred up in that Religion, and became a Zealous Assertor of it, which induced him to place this his Son with the *Jesuits* of *Bourges*, for his Education; under whom he profited so well, that at the Age of Twelve Years, he was able to discourse solidly, and pertinently of Religion, and at that of Thirteen, had made so great a progress in *Philosophy*, that he maintain'd several Theses and Arguments in publick, with Admirable success.

He first appeared in the Field as a *Voluntier* at the Siege of *Arras*, 1640, at 19 years of Age; and after he had signaliz'd not only his *Courage*, but his *Conduct* too in several Occasions, and especially at the taking of *Perpignan*, he was by *Lewis* the 13th, a little before his Death, made *General* of the Army in *Flanders*.

Some little time after his Departure thither, King *Lewis* the 13th died, leaving his Queen Regent, but with a very limited Power. Upon which Occasion our Author observes, that there happened one thing which perhaps never hapned before in *France*, where more regard is had to the King's *Pleasure* than in any other *Monarchy*; That the *Parliament* of *Paris*, which according to the *Institution* of it, is the *Trustee* and *Guardian* of all the *Fundamental Laws* of the *Kingdom*, and derives its *Jurisdiction* only from the King, cancell'd the *Declaration* of *Lewis* the 13th, by which he so much limited the Queen's Power, and conferred upon her, though a born *Spaniard*, and suspected still to incline to the Interests of *Spain*, an *Absolute Authority* to *act as she pleased*, confirming it to her by a *formal Declaration*, bearing Date the 18th of *May*, being but four or five days after the King's Death.

This Death, as he shews in the sequel, divided all the Court, and the *Cabals* that were secretly held, to get the chiet Ministry, threatened all France with a *General Revolution*, which the stirr that were made afterward against *Cardinal Mazarin*, after he was actually advanced to it, were within an Hairs Breadth of effecting, to the great Encouragement of the Forreign Enemies of that State, in the Low Condition France was then in, when *Francisco de Melos*, then *Gouverneur* of the *Spanish Low Countries*, had re-taken several places from it, and by winning a considerable Battel, had made the *Spaniards* Masters of the Field, and vigorously besieged *Rocroy*, a strong *Post*, that opened his way into *Champagne*, and into the Heart of France, and that with an Army of old beaten Soldiers; whereas the *French Troops* then were nothing nigh to Numerous, nor so well Disciplin'd, nor furnish'd with Experienced Officers, as they have been since, under the Prince of *Conde*, and the *Marshal of Turenne*, who may be said to have been the two *Master-Builders*, as the two *Cardinals* of *Richelieu* and *Mazarin*, were the *Projectors* of the present *Excellence Grandeur of France*. But yet for all these Troubles, that threatened nothing but Destruction, the *Fortune* of *Lewis the 14th*, and of his *Foster-Father, Mazarin*, so strangely prevail'd, that his Power was raised but to the greater heighth by all these struglings; from whence he was enabled with as much safety as insolence, to tread, as he has done, upon the Necks of the *Princes of his own Blood*, as well as upon those of his *People*. And so the *Spaniards*, saith our *Author*, were deceived in their great *Prognosticks*, as, adds he, are all Forreigners, that ground great *Hopes upon the Divisions of the French*. The Reason he subjoyns in these words; For, says he, though their *Natural Levity* sometimes excite them to *Revolt*, yet the innate *Respett* and *Affection* they have for their King, reduces them always to their *Obedience*. An Observation so well worthy Remark, and so well known to be true by our present *Heroical* and Experienced *Monarch*, that we may presume, that whatever Kindness he shews to, or use he makes of the *Refugies* of that *Nation*, he will always back his Attempts so well with a sufficient Force of his own Subjects, as shall secure them from any cross accidents, by the *Levity* of that *People*.

Having thus given us a general *Prospect* both of the then condition of France, and its *Enemies*, and of the ensuing *Troubles* and their *Causes*, and their strange *Termination* in the *Elevation* of *Lewis the 14th*, to a condition to be the *Scourge of Europe*, he proceeds to the main particular *Exploits* of the *Prince*, who is the principal *Subject* of his *Book*. And begins with the first *Battle* he fought as a *General* at the Age of 22 years, near *Rocroy*, on the *Frontiers of*

Champagne, with an Army only of 22000 Men, against a more Numerous One, consisting most of *Old Soldiers*, commanded by an *Old and Experienced General*. In which Relation he livelily sets forth both the *High Courage*, and *Judicious Conduct* of this Young Prince, then Duke of *Enguien*; as likewise all the Accomplishments of the Enemies Commanders, and both the false and true steps that were made by both in the whole Management of the Battle; with the mighty Risque France run in it, of being utterly ruin'd, had it been lost; and on the other side, what a fatal Blow the Spanish Power received by it, losing such a Body of Old Foot, as they could never since repair, and for want of which, they have been almost always Losers in all the Campaigns that have hapned since between those two *Irreconcilable Nations*. For thus he speaks of the *Spanish Foot*: 'The *Valour* of the *Spanish Infantry*, says he, can never be sufficiently applauded: For 'tis a thing but rarely heard of, that after the Rout of an Army, a Body of Foot deprived of *Cavalry*, ever had the Resolution in open Field, not only to stand One, but Three Attacks, without being so much as stirred; and it might be truly said, That as Victorious as the Prince was over the rest of the Army, yet had not the Reserve come up, he could never have broke that stout and courageous *Infantry*. And concerning their *Losses*, he adds, 'That those Foot were utterly ruined, and the following Campaigns made appear, the *Vastness of the Losses*, which Spain could never yet repair. So true it is, That a *Good Army* of Foot cannot be too carefully preserved, whether in *Peace* or *War*; seeing it is not in the *Power* of the greatest Kings, in a long time, to recover a lost Body of *Old Officers* and *Soldiers*, accustomed to fight together, and endure the Fatigues of *War*.

This Battle then, since that given them in 88 on the *Sea*, by our Renowned *Queen Elizabeth*, was the greatest which the Spaniards have received on *Land*, and which has made way for all the *Losses* they have since had, and which have brought their State to that helpless condition it is now in; and therefore may be said to be the first and chief Stone that was laid in the Field, towards the raising of that *Triumphal Throne* of *Lewis the Great*; from whence he since has ungratefully crush'd his greatest *Benefactors*, and among others, this *Great and Valiant Prince*.

Next he describes the Situation, Importance, and Siege and Taking of *Thionville*, a strong Town on the Banks of the *Moselle*, on *Luxemburg* side, within Four Leagues of *Metz*, in *Lorrain*. In which, as in all his Descriptions, he is most admirably exact. At this Siege was successfully used a New Invention of a *Gallery of Bawins*, so ingeniously contriv'd, that it was fortified with a Covering, and *Parapets*,

ravets, like a *Gillery of Earth*; which was first invented by *M. Courteilles*, at the Siege of *Hesain*. The *Advantages* of taking that place, were, That it was a place that secured *Metz*, and the *Messin* Country, from the Incursions of *Luxemburg*, made the French Masters of the *Moselle*, affuted a *Communication* between the French and the *Elector of Treves*, then their Allies; and lastly, it was a *Barricado* for the French between *Luxemburg* and the *Lower Palatine*, where the *Spaniards* were then powerful; and upon consideration of all these *Advantages* together, the taking of it made our Young Duke pass for a *General* as fortunate in *Sieges* as formidable in *Battles*. Upon which, and his other mighty Successes, when they went about to pay him the *Applauses* he deserved, at his *Return to Court*, our *Author* tells us, That he rejected them, 'as one *Indocible to flattery*, and 'that would have them understand, he was afraid, even of the shadow of it. Such was the Niceness, or rather the Solidity of this Prince, whose *Maxim* it was, That a Person of Honour ought only 'to mind *Well-doing*, and to let *Glory* alone, to follow *Virtue* uncourted. His next *Actions* were in *Germany*, where after several Days Bloody Conflict, he forced that Able *General Mercy*, to retreat, near *Friburg*, and then march'd, and besieged, and took that strong and important place of *Philisburg*, which was followed by the taking of *Worms*, *Menz*, *Oppenheim*, *Greutznach*, *Landau*, *Gemersheim*, *Magdeburg*, *Bacara*, and some other lesser places. Where he observes, that when upon his *Triumphant Entry* into *Menz*, All the Corporations in the Town went to meet the Prince, and made their Complements to him in *Latin*; he answered them again Elegantly in the same Language. These Actions were performed in the year 1644.

The next year being 1645, (this Work, as the Title imports, being, for the more distinct conception of the Great Events, related in it, digested into Annals) our Prince, after he had sailed upon the most considerable Passes of the *Rhine*, he attacks and routs the *Bavarian Army*, Killing the Brave *General Mercy*, and taking Prisoner the Imperial *General Gleen*; which loss the *Bavarians* did not in a long time recover. After which, having taken *Norling* and *Dutquiesiel*, in *Swabia*, as he was going to besiege *Hailbron*, he falls sick; but soon after he returns, and acts in *Flanders*, under the then *Duke of Orleans*, at the taking of *Courtray* and *Mardyke*; after which, the *Duke of Orleans*, leaving him the chief Command, he undertakes the first Siege, and taking of *Dunkirk*. In the Description of which, more than in any other in the whole Book, one *M. Saracen*, whom our *Author* quotes, employs a great deal both of Eloquence and Accuracy, tending the Relation both very charming and very

useful, he not only informing us of the Actions on both sides, but of the Counsels from whence they flowed ; and of the Reasons brought in *Martial Consultation* for the doing or omitting every thing that was propoited, as well before as in the Siege.

Soon after this Siege our Duke's Father in Law, the *Marshal de Brezé*, who was *Admiral of France*, and had other considerable places, hapning to be Kill'd at a Sea-fight, his Father, the then Prince of *Condé*, made all the Interest he could, for his Son to succeed him, but was refused by the influence of *Mazarin*, who was afraid the Duke's Power would, if too much encouraged, over-top his, which kindied the first Sparks of Division between them; which afterwards burst into a mighty Flame. Soon after this Dilappointment, his Father, the Prince, dying, he came to be Prince himself ; and tho he had been refused the other, succeeds in his Employments of *High Steward of the King's Household*, and *Governour of Burgundy, Bres and Berry*. And then the Politick Cardinal being Jealous, that a Union, dangerous to himself, might be cemented between the New Prince and the Duke of *Orleans*, if they were suffer'd to be together, he causes the Duke to be re-cal'd from the *Army*, and gives the sole command of it to the Prince.

In the next year, 1648. the Arch Duke, *Leopold*, then *Governour for the Spaniards in the Low Countrys*, making Formidable Motions there, our Prince was sent against him ; in which Expedition he takes *Tyres*, and gains the Famous Battle of *Lens*, where he gave another Notable Check to the *Spanish Power* ; which laid them so low, that he himself afterwards, when being disobliged by the Court, he revolted to them, and had the command of their Forces, could not with all his Valour and Conduct retrieve their Good Fortune.

In the mean while, this long and obstinate War with *Spain*, exposing the Kingdom of *France* to vast Expences, and the Court, for their *Supply*, being forced to send forth several *Edicts* for raising of Great Sums, which lay heavy upon the People, the Parliament of *Paris*, who hated *Mazarin*, upon whom all the *Odium* of raising them fell, refused to verify them, pretending ' They were too Oppressive and Arbitrary, and that they themselves ought to be Judges of the Ways and Means of raising Monies, and of the Abilities of the People, who were the Persons intrusted with the conservation of their Liberties, and not a Forreign Minister, and a few Courtiers that were at his Devotion. Insomuch that the Soveraign Courts, the Third Estate, the Chamber of Accounts, and Body of the People, formed themselves into a Party, which they call'd the *Union*, with a Resolution to vindicate their ancient Rights of Debating all

Edicts, and more especially those for raising Money, before they would give their assent to them; which is termed a *Verification*, and without which they have no Legal Force upon the *Subject*. This Contest bred a Civil War, which raised such Oppositions as had well nigh tumbled *Lewis* the 14th out of his Throne, and translated the Crown to his Cousin, the Prince of *Conde's* Head, had he but known how to have managed Time, as he might have done. But this Story of the Civil War is too long to insert here; I shall only therefore tell you, that in it you may see, what were the ancient Rights of the *Subjects* in *France*, and of the *Parisian Parliament*, and how far, and by what means the present King *Lewis* at last trampled them all under Foot, and obtained that *Uncontrollable Power* he since has used with the *Utmost Rigour*. How instrumental This Prince of *Conde* was against his own Interest, to suppress the first beginnings of these *Commotions*, and how *ungratefully* he was, notwithstanding his *Zeal and Service*, treated afterwards, by Imprisonment, False Accusations, &c. upon which a *Second War* ensued, more long and dangerous than the first. In this part there are likewise the Charges against the Prince, and his Defence, by a private hand, as also the Heads of Accusation laid against *Mazarin*, and the Answers of his Party. In which are many fine Sayings, and Observables Things. There is also described the desperate Fight managed by the Prince in the *Suburbs* of *St. Anthony* at *Paris*, in which he had like to have carried the Kingdoms, and how by one Rash Action of some of his Party, his good Fortune was over-turned, and he constrained to fly to the *Spanish Protection*.

Lastly, Towards the conclusion of this part, there are related several Brave Actions this Prince did for the Service of the *Spaniards*, some with, and some without Success, but all with his Usual Conduct and Bravery, and the Articles of the Peace between the Two Crowns of *France* and *Spain*, by which this Prince was restored to his ancient Honours, Places and Dignities in *France*, and to the King's Favour: the Story of all which Transactions leads us as far as the year 1660.

After the Peace between the Two Crowns, and the Prince's Return to *France*, he was not at all employed in Military Actions, till the War against *Holland*. In which he contributed most to the Advantages gained at the Famous Passage of the *Rhine* at *Telhuis*; after which, several Places in a *Panick* *Terror* surrendering, and among them *Utrecht*, the Capital of a Province, the Prince of *Conde* went thither, and was received with great State and Solemnity; During whose stay there, these Two Things are remarkable of him, viz. One, his carriage towards that *Atheistical Philosopher*, *Spinoza*, and the other, his

his Odd Complement to the *Roman Catholicks of Gueldres*. For being indisposed of the Wound he received at *Tolhuis*, and keeping his Chamber at *Virecht*, for the better diverting his pain, he constantly entertain'd himself with the Company of the most Learned Men in that City, whom he treated with great civility, and amongst the rest, *Sinosa*, whom he was pleas'd to tell, smiling, ' That if he would follow him into *France*, he woul'd put him in a way to live conformably to the Principles of his Divinity ; That *Paris* neither wanted fine Women, nor Pleasures ; and that though he lookt up on him as a Deist, and a Man who had no Religion, he was charmed with the conversation he had with him. His Repartee to the *Roman Catholicks* is still more worthy our *Reflection*. The *Roman Catholicks* of *Gueldres*, were so transported with Joy at their being fall'n under the Government of a Popish Prince, that like all the rest of that Party, every where, being pufft up with the Hopes of seeing their Religion immediately become Uppermost, and of prosecuting their Old beloved Sport of Domineering, sent Deputies to the Prince of *Condé*, to desire he would give them the Churches the Protestants possessed in the open Countrey. The Prince being sensible, they knew not what they asked, after he had with some Rairies put them quite out of countenance, told them in a more serious Tone, ' That he had no Orders from his Majesty, relating to what they desired ; and that if his Majesty made himself Master of all the Country, they should have as many Churches as they pleased. But because that was not certain as yet, he advised them to remain Quiet, and not so much as to accept one of the Protestant Churches, though it were proffered them, to avoid the Mortification of restoring them, as soon as the *French Army* should march away. How happy had our late King *James* been, had he known how, with the like Wit, and Princely Firmness of Mind, to have denied the Rash, and ill-timed Solicitations of his no less hot-headed *Jesuits*, who put him upon things of a much more mortifying consequence.

The next remarkable Action the Prince of *Condé* was ingaged in, was the Famous Battle of *Seneffe*. In which, though the Prince at first got a considerable Victory, yet by pursuing it too far, had at last like to have been oppressed, together with all his former Glory, and the Grandeur of *France*, by the Young and Daring Prince of *Orange*, our present Sovereign ; though then but 23 years of Age. This Battle is likewise accurately described, and rather with more Honour to the Prince of *Orange*, than to his own Hero of *Condé*, which is not a little mysterious in a *Frenchman*, writing in his own Country, at this time of Day. For after having hinted to us, how great

Prince of Orange had refused the French King's Specious Offers, and how his Noble Ardour to act against the Enemy, though he was at the Head of an Army of 60000 Men, was disappointed by the Irresolution of the Confederate Officers, joyn'd with him in Council. And coming to relate the Preparatory Politick Motions that were made by both Armies before they came to a Battle, he thus speaks of the Two Princely Generals : *These Two Princes, iays he, Esteemed and Treated each other Reciprocally ; but the one (viz. Conde) was better served than the other.* A very true Remark, it being certain, that the Old General would otherwise have been totally defeated by the Young one. Then having related how bravely the Prince of Orange worsted the Duke of Luxenburg at the Village of Fay, a Post he feised in that Fight, and how he had almost done the like by the Prince of Conde, He thus concludes his Narrative ; *This Dreadful Combat lasted Eight Hours by Day, and Two by Moon light, which then set, to the Extreme Grief of the Two Generals. And then he proceeds ; The Prince of Orange, during this Action, gave all Necessary Orders, with an admirable Prudence, and charged the French several times at the Head of his Squadrons, with that Bravery and Courage he has demonstrated in so many Occasions, &c. And then, in fine, he says, He exposed himself, as well as the Prince of Conde, to more danger than the meanest Soldier ; Shewing, as the Imperial General, Count Souches, said of him, the Conduct of an Old General, and the Valour of a Caesar. And that as for the French, they said of him, That if the Prince of Conde had multiplied himself, he had likewise met the Prince of Orange every where, But the most Glorious Testimonies of him, were given by our French Prince himself, who said, The Prince of Orange had behaved himself in every thing, like an Old Captain, excepting only in Exposing himself to too many Dangers, wherein he had acted like a Young Man ; though (as our Historian observes) as Old as he was, he committed the same Fault that Day himself. And so Uncertain was it, after all, says he, who had the Honour of the Day, that without deciding it, we may say, The Prince of Orange got a Great Victory in not being vanquish'd by the Prince of Conde, and the Prince of Conde's Glory was as Great, in not being overcom'd by the Prince of Orange. But the great Testimony of all, and with which we will conclude, remains behind.*

For a ter he has related, That when this Bloody Battle was over, and both Armies refresht and recruited, the Prince of Conde durst no more engage the Prince of Orange ; but retrencht himself till so strongly, to avoid Battle, that the latter could not come at carriage to having laid Siege to Oudenard, and thereby drawn him out

of his Retrenchments, he had a very fair Opportunity, and was in a full Resolution to fight him before his Forces were refreſht. After their March, he tells us, That being put by his purpose, by the Obstinate Refusal of the Imperial General Souches, to approve his council, he was forced to raise his Siege, and march away: Upon which Accident, a French Officer saying in the Prince of Orange's hearing; 'That the Prince of Orange was Unhappy; *H. 1693.* into this Prophetick Expression, 'That though he was Unhappy as Brave, yet that in time he would prove a General as Formidable to France as his Fore-fathers had been to Spain.

XXXII.

A Conference between an Atheist, and his Friend. Printed at London; for John Dunton, at the Raven in the Poultry, 1693.

This most ingenious Discourse is carried on by way of Dialogue between the *Atheist* and his *Friend*. In which the Author, by very clear Arguments, and closely wrought together, in an admirable Method, proves what he undertakes, *viz.* That the great Truths of the Existence, Immateriality, and Immortality of the Soul, and the Being of a God, Infinite in all Perfections, to be as certain as any Mathematical Demonstrations, and indeed certainer, because they prove the very Principles by which the other are evinced, and are the Fountains of all Mathematical, as well as Moral Certainty. This he does chiefly by the *Cartesian* Method, which he manages with more Force, Perspicuity and Advantage, than will easily be found to have been done as yet by any other Pen in so little room, and that so intelligibly, that any man of common Sense and Judgment, though he want the accomplishments of Learning, and helps of Logick, or Artificial Reasoning, may understand him, and evidently perceive the invincible Force of Argument that reigns almost throughout the Treatise.

And whereas *Descartes's Philosophy* has been accused of a tendency to *Atheism*, it will visibly appear here to any impartial Reader, that no Principles are more directly contrary to it, nor more conclusive against it, than those of that Great Man; and if they have been made use of by some, for the Defence of that *Absurd* and *Desperate Cause*, it has been by wresting them, (as some *Hereticks* have done the *Scriptures*) against the intention of the Author, and their

their Natural tendency. But here, in Obedience to the desires of some persons of Name and Learning, I have the Honour to know, who much applaud our *Author's Ingenuity*, and think it deserves Encouragement, I shall give some hints of what they think the *Author* would do well in his further prosecution of this Excellent and Necessary ~~Part~~, either to add, or more fully to explain.

First judge it would be very satisfactory in his next discourse to add some other Proofs from other Principles than just barely those of *Descartes*, that it may not be thought, that the *Immateriality*, and *Immortality of the Soul*, depend only upon, and must needs stand and fall with the peculiar Principles of *Cartesius*, especially such of them as are contested by Men of Great Piety, as well as Learning, and as Eminent Defenders of Religion against the vain Pretences of *Atheism*, as any Men in the *World*. For tho they think the *Cartesian Philosophy* ingenious in all things, and true perhaps in more things than any other System, yet they are per-
suaded it is perfectly false in some ; as for Example, in making Exist-
ing and Thinking, in respect of the *Soul*, to be one and the same
thing : So that if the *Soul* should leave off thinking, it necessa-
rily would cease to be. For, say they, if it be not altogether Evi-
dent, yet *Matter of Fact* carries it to a Probability that is next door
to a *clear Evidence*, That the *Soul* does not actually think in the
Mothers Womb, nor in a Man that is knockt down, and lies for
dead, or in a deep swound ; nor in any person that being hanged, is
cut down before Life be quite extinguished. In which latter instan-
ces it seems plain, that as thinking sometimes may be disturbed by
Wine, Melancholy, and the Effects of them, as *Folly and Madness*, to
such a degree, as not to know, or to deny that *Two and Two*
make *Four* ; So the Actions of Thinking may for some time, while
the *Soul* is tied to an *Earthly Body*, and immersed in gross *Matter*,
be wholly suspended. And therefore, though they Judge, with
the *Author*, that the *Essence of the Soul* consists in Thinking, yet
they suppose it to consist in the *Power or Faculty*, more than in the
Act of Thinking, because, according to them, the *Act of Thinking*
may be for a time, and is often, as has been said, actually suspen-
ded, while 'tis in the *Body*, though not in a *separate state* ; and like-
wise during a Man's *Natural Life*, they are of Opinion, That the
Circulation of the Blood is a thing necessarily required to capacitate
the *Soul* to exert the *Act of Thinking*. And 'tis likewise the Opinion
of some, That *Cartesius* himself truly understood, placed the *Es-
sence of the Soul* in the *Faculty of Thinking*, and not in the *Act of Thinking*,
and that his *Disciples* do him wrong, and needlessly expose him
to

to the Exceptions of other Sober and Learned Men, as well as half Letter'd Atheists, by extending his meaning further.

Secondly, There are some Persons that would be glad to see our Author undertake to prove against Mr. Lock, and others, That there are such things as *Innate Idea's*, such as these, viz. *Nothing has no Propriety, Nothing cannot act, a thing cannot be, and not be at the same time, &c.* They being *Truths* precedent, not only to all Mathematical Demonstrations, but even to all other Proofs, not excepting thole of our own Existence? For when we doubt of the Existence of the World of Men, of Matter, and its Modifications, or Accidents of Truth and Falshood, and consequently, whether there be any such thing as an *Absurdity*, or not, how can we argue necessarily, that because I doubt, or think, therefore I exist, or that 'tis absurd to say, I think I am not, or I that think am not I, without presupposing these aforesaid *Truths impressed* upon us, we know not when, nor how, and consequently *Innate*, as the foundations of our arguing? In a word, they are perswaded, that these *Idea's* came into the World with an *Infant*, and serve the Reasonable Soul, as *Hands and Feet* do the Body; and that as though a *Child* born with *Hands and Feet*, cannot use them, till strength enables him, yet as soon as he feels strength come, is not at a loss how to use them; so the Reasonable Soul, tho born with those *Idea's*, cannot use them, till it be a little more disengaged from Matter, and served with more Vigorous, and Decracted Spirits, more fitted to be instrumental to the *action of Thought* in a *Spirit* tied to a *Body*. But as soon as ever it comes to be so disengaged, and served with such *proper, vigorous, and purifird Spirits*, it presently without teaching makes use of those *Idea's* in reasoning, arguing, concluding, &c. as a *Child* does by degrees, of its hands and legs, till it arrives to a certain degree of Perfection, in reasoning, as a *Child* does in walking, or acting with *Feet and Hands, &c.* And that, in fine, without such *impressed Innate Idea's*, Reason would be as unactive and insignificant as a *Child's Body*, born without *Hands, Feet, Eyes, Ears, &c.* And consequently, that without such *Idea's*, it would be impossible to prove either our own Existence, or the Being of *Truth, Falshood, Absurdity, or any thing else.* This, they think, may well enough be proved against Mr. Lock, and his Admirers, though Men of Great Name. They imagine our Author very capable of it, and judge he would do therein no small Service against *Atheism*; to the Patronizing of which, if managed to the utmost tendency of it, they are perswaded the Doctrine that subverts the Being of *Innate Idea's*, naturally, and without wresting, tends, though contrary to the intention of its Pious and Learned Defenders, which they conceive cannot be said, at worst, of the *Cartesian*

Hypothesis, nor of any of the *Proofs* our *Authour* uses. These are the hints I was desired to insinuate to him, and which he is requested to interpret in good part, and make use of as his own Discretion shall suggest. I have nothing more to add, but that the *Treatise* is divided into Four Dialogues, in every of which, *Briskness* and *Acuteness* of *Wit*, *Strength* of *Reasoning*, and *Clearness* and *Neatness* of *Method* and *Exposition*, seem to vie with each other.

XXXII.

Conversation in Heaven. Being Devotions, consisting of Meditations and Prayers, on several considerable Subjects in Practical Divinity. Written for the Raising the Decayed Spirit of Piety. By Lawrence Smith, L. L. D. Fellow of St. John's Colledge in Oxford. And Printed at London by J. R. for Thomas Speed, at the Three Crowns near the Royal Exchange in Cornhil, 1693.

THOUGH there be, God be thanked, Plenty of Books of this kind (a Blessing which few rightly value) yet *Prophaness* has so strongly seised the hearts of many, and *Coldness* and *Indevotion* on those of most People, in this degenerate *Age of Christianity*, that all the skillfullest and sweetest *Divine Charmers*, with which our *Israel* abounds, can do, is little enough to raise up the benummed, and in a manner wholly mortified *Spirit of Devotion* in our hearts. And therefore our *Pious Authour* thought his assistance offered in this *Treatise*, might not be without its proper *usefulness*. Nor is it to be supposed, he was without grounds for such hope, when so excellent a *Judge of Spiritual Things*, as the present Learned and Pious *Archbishop of Canterbury*, has been pleased to permit his Name to be prefixed to it, and to accept its *Dedication*.

The whole *work* is divided into 20 *Meditations*, each accompanied with its proper *Prayer*, to beg of God the *Light* and *Grace* to pursue and accomplish what is recommended to our *Practice* in the foregoing *Meditations*. The *Meditations* are composed upon these important Heads, viz.

1. *On the Vanity, Vexation and Contempt of the World.*
2. *On the Redemption of Time.*
3. *On the Folly and Danger of deferring Repentance.*
4. *On the Malignity and Evil Nature of Sin.*

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5. On Watchfulness against Sin and Temptations.
6. Against Pride.
7. Against Unchastity.
8. Against Immoderate Anger.
9. Against Murmuring, and Impatience, amidst Divine chastisements.
10. On Love to God.
11. On Zeal in God's Service.
12. On Trust in God.
13. On the Fear of God.
14. On Love and Charity to our Neighbour.
15. On Improvement in Grace.
16. On Death.
17. On the Last Judgment.
18. On Heaven.
19. On Hell, and the Eternity of its Torments.
20. On Prayer.

After which are added several excellent Forms of Prayer for several Occasions; as for Morning, Evening, the Lord's Day, and for sick persons. All which the Author has indeed effectually performed rather beyond, than any whit short of his Word, expressing them with all imaginable plainness and perspicuity, that persons of all Ranks and Qualities, being all equally concern'd in them, they might lie level to the capacities of all men. He does not affect indeed the peculiar Phrases and Turns of Speech used in the Holy Scriptures, which some pious and well-meaning, though mistaking persons of different Sentiments from our Established Church, often call the Language of Canaan, and so erroneously revere, that they think no Prayer, no Sermon, nor other Religious Discourse of the true Stamp of the Sanctuary, without it be thickly interlarded with those English Hebraisms, which though their Teachers may penetrate, the Vulgar too often admire, and are affected with, chiefly because they understand them not; but our Author makes it his care to express the sense of the Scripture in a plain and natural, but yet Polite and Masculine English Stile, omitting nothing in that Divine Ar-mory of God, that may convince our Reason, or move our Affections, and subject all the Powers and Faculties of our Souls to the Heavenly Influence of the true Spirit of Religion; To pray to God, or meditate to their selves in a Hebrew Stile, tho clothed with English Words, unless rendred familiar by plain and often repeated Interpretations before hand, being to them that occupy the Room of the Unlearned, as much praying or meditating without the Spirit, and the Understanding, as praying, meditating, or discoursing in an Unknown Tongue.

However it be, whoever examines this Treatise, will find, that tho' it speaks Modern Language, it breathes forth ancient Zeal, and shews its Author to be deeply affected himself with what he delivers to others, and to be as well versed in the Practical as in the Doctrinal part of Piety, the lively spirit of which seems to animate every period, and powerfully to engage our warmest faculties under the too much forsaken Banners of Devotion, which, that you may the better guess at the frame and temper of the whole composition, be pleased but to hearken how charmingly he sets forth in these following words, which I have selected to serve for a Specimen of the rest: ' Devout and pious Meditation, says he, is that which at once delights and profits, recreates and improves in goodness, rendering the Mind by degrees, of a God-like Celestial Temper; It ennobles the Faculties of our Souls, by making them conversant about truly Great and Noble Objects; Things spiritual, divine and heavenly! It withdraws us from the Noise and Tumulte, exempts us from the cares, fears, troubles, and vexations of this lower world, and causing us to dwell much in our thoughts and desires above; it makes our Spirits too big and haughty; too nice and delicate for any impure sublunary Enjoyments; nay, of such an indifference of affection, even to this world's innocent and allowable gratifications, as that no loss or detriment which befalls them, no imaginary Excellency which is in them, is able to excite our Passions, to discompose our Thoughts, to abate our Religious diligence, to weaken our Faith, impair our Trust, or so much as cool our love for God, Holiness, or Celestial Happiness: All other things cloy and satiate with their often repeated Use; but the more we exercise this most excellent duty, devout Contemplation, the more shall we desire to be still exercised therein; its pleasures will grow up still on our hands, and we shall find no sensual Entertainment half so quick and relishing; our Understandings will be hereby enlarged and exalted, our Wills rightly beset and inclined, our Affections purifi'd and refin'd, and our whole spiritual Powers disentangled from the depraving profits and delights of this inferior animal life, and refreshed with new varieties of a lively prospect into the Joys celestial, which are pure, sincere, holy and intellectual!'

NEWS of LEARNING.

From F R A N C E.

WE have advice from *Angers*, by Father *Gentil*, Professor of Philosophy in that City, that about 9 Leagues from thence, there was

was lately found in a *Curates Garden*, as they were digging for stone, the body of a *prodigious Giant*, of 17 foot and 2 inches long, Royal Measure, which is something longer than our *English measure*, whereof the bones and *Sinews* were all as yet entire, tho the skin and *Hea* were consum'd; of which we hope to give you an ampler description another Month.

There is lately printed in that Kingdom the following books, *viz.* A New Ecclesiastical *Bibliotheque*, or *Library*, being the 8th Tome of the *Authors of the 7th and 8th Ages of the Church*, continued by *M. Du-jin*, Author of the former, with answers to all the Remarks and Objections of the Monks of *St. Vannes*. Printed at *Paris* by *Andr. Pralard*.

The History of *John of Bourbon*, Prince of *Carency*, by the Lady *Countess D'Aunoy*, Authoress of the *Memoirs of the Court of Spain*. At *Paris*, to be sold by *Claudius Barbin*.

A New System of the World, in *4to*. at *Paris*, sold by *John Cusson*.

The Philosophical *Theater*, upon which are represented the ancient and modern Philosophers talking together in the *Elisian fields*, to which is added a particular account of their Opinions, their memoe
rable answers and lentences, and the most remarkable actions of their Lives, by *Mr. Bourdelon*, in *12°*. Sold by *Claudius Barbin*.

There is likewise lately published a Letter written by *M. Vallemont*, D.D. to one of his friends, containing a description of a very curious and ingenious new invented Clock, that moves by the force of water only, incloed in a round Box, of which we shall afterwards give you an Extract. As likewise another curious description of a Loadstone, found growing on the point of the new Bell of our Ladies Church of *Chartres*, with an account of several other very curious Experiments made upon the Loadstone, and other Physical Subjects. Printed at *Paris* for *Lawrence d' Houry*, and *Edme Couterot*.

From *I T A L Y*.

Of the constitution of the year 1690, and the Epidemical distemper reigning then in the Dukedom of *Modena*, and the neighbouring Provinces; as likewise a disquisition concerning the nature of the Mildew that caused a kind of dearth there, by destroying the corn and fruits; by *Bernardine Ramazzin*, Professor of Physick, and printed in *4to* at *Modena*.

From *GERMANY* and *HOLLAND*.

A Century of very curious Medicinal Observations made by *D. Paul Spindler*, together with the Observations of *Charles Baiger*, M.D. Printed at *Frankford*.

From *LONDON*.

There is now preparing a translation of the Travels of the Prince Royal of Denmark, of which we have formerly made mention, as also another Translation of the wonderful Adventures of *James Sadeur*, together with his arrival to, and discovery of the Southern Continent,

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containing an ample description of the Manners and Customs of those Southern People, and of their Religion, Laws, Customs, Studies, Exercises, Wars, and of some animals peculiar to that Country, with several other curious Rarities of that place, in 12^o.

Proposals for the Printing of a Book of almost Universal Use in the *Mathematicks*, by *William Leybourn*, Author of the late *Cursus Mathematicus*, and of divers other *Mathematical Treatises*, who hath now by him a Miscellaneous Manuscript, ready for the Press, which he will entitle *Pleasure with Profit*, consisting of *Recreations* of divers kinds, viz. *Numerical, Geometrical, Mechanical, Optical, Astronomical, Horometrical, Cryptographical, Statical, Magnetical, Automatrical, Chymical, and Historical*, to be publish'd to excite ingenious Spirits to make further scrutinyy into these, and the like sublime Sciences. This Book, when printed, will contain above 100 sheets, with near 200 cuts. Now because this Work may be publish'd in his life-time, the *Author* presents the following *Overtures*, for the promotion of it, to all *Masters, Heads, Professors, Fellows and Scholars of both Universities; To all publick and private Schoolmasters, and Scholars under them; To all Gentlemen of Inns of Court or Chancery, and to all curious Noble Persons, or any other Ingenious Gentlemen whatsoever*. The Proposals are as followeth, viz.

1. The Subscribers to give 13*s. 6d.* for each Book in Quires, whereof 6*s.* to be advanced at Subscription, and 7*s. 6d.* at the Delivery of the Book. 2. All persons that shall procure 6 Subscriptions, to have a 7th *Gratis*. 3. All that desire to contribute to the advancement of this Useful Work, are requested to send in their Subscriptions with all speed to the persons under-named, where printed Receipts shall be given them; and if they arise to any competent Number, the Book shall be finished by *Midsummer* next. The *Undertakers* are *Dormer Newman, Richard Baldwin, and John Dunton*, of whom the Proposals, with a full Scheme of the whole work are to be had.

I could not insert the Extract of *Mr. Chauvin's Book of Natural Religion* this time, because I could not have yet time enough to read it over with so much deliberation as is necessary to do him Justice; but we will not defer it longer than the next Month.

There is also lately come out an answer to a *Scurrilous Pamphlet*, lately printed, intituled, *A Letter from Monsieur de Cross to the Lord* — by the *Author* of the *Memoirs*. Printed for *Randal Taylor*, near *Stationers-Hall*.

There are several other valuable and curious Books already newly publish'd, or in the Press, which having not Room for here, we shall reserve for our next.

F I N I S.

We think it fit to give notice, that whereas our last monthly Library was, through the negligence of the Printer, who tho the ordinary Correttor was sick, yet thought not of sending it to the Author to review, full of gross Faults, the Author humbly begs the Readers to excuse for once those Over-sights, assuring them, that for the future he will carefully supervise it himself, to prevent the like mischievous Blunders.